

Interracial News Service

A DIGEST OF TRENDS AND DEVELOPMENTS IN HUMAN RELATIONS

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"THE FUTURE IS ALWAYS WITH THOSE WHO WALK THE HIGH WAY."

—Benjamin E. Mays

"UPON THIS ROCK."

CHURCH WORKERS TAKE INVENTORY

In the third annual Retreat for Denominational Race Relations Workers, held at Seabury House, Greenwich, Connecticut, June 2 and 3, thirty representatives from 10 denominations and 3 church councils, gave serious thought and discussion to progress thus far attained through denominational and church channels for better race relations, and also objectives for the coming year.

"This coming together gives opportunity for fellowship, program-planning, and exchange of methods and ideas," state the secretaries of the Department of Race Relations, Federal Council of Churches, under whose sponsorship the Retreat is held. "Out of the Retreat have come plans for various constructive projects, one being the ongoing annual Institutes for Racial and Cultural Relations which this year will be two in number: at Eden Seminary, Webster Groves, Missouri July 10-14, and the other at Lincoln University, Pennsylvania, August 7-11" (*Interracial News Service* March-April, 1950).

The general features of the two-day sessions included: an address on "Allies for Inter-Group Relations — How You Can Help Them," by Dr. S. Andhil Fineberg; "Race Relations and Public Relations," by William W. Clemes of the Home Missions Council of North America; "Race Relations and the International Implications of Human Rights," by Rev. Richard M. Fagley of the Federal Council of Churches. Legislation involving civil rights, and also American Indian Affairs was discussed respectively by Thomas Keehn, Legislative Secretary, Congregational Christian Churches, and Dr. Alexander Lesser, Association of American Indian Affairs, Inc.

A report on general race relations activities in several denominations was given by Thomas C. Allen, co-secretary

of the Department of Race Relations, and objectives for 1950-51 were outlined by the Department's executive secretary, J. Oscar Lee.

Presiding over the various sections of the program were Mr. Leo Marsh, Secretary, Program Services, National Council YMCA; Mrs. Muriel S. Webb of the Department of Christian Social Relations, Protestant Episcopal Church; Miss Isabel Gates, Secretary, Christian Friendliness, Woman's American Baptist Home Missions Society; Rev. William H. McConaghay, Presbyterian Church, USA; Miss Thelma Stevens, Chairman Christian Social Relations, The Methodist Church. In charge of worship periods were Rev. Harold C. Letts, United Lutheran Church, Rev. Philip Eastman, World Council of Churches; Rev. C. Emerson Smith, Virginia Council of Churches.

In attendance and participation also were: Rev. Donald B. Cloward, American Baptist Convention; Rev. Maurice M. Dawkins, Minister of Education, Community Church of New York City; Rev. Ray Gibbons, Congregational Christian Churches; Miss Dorothy I. Height, National Board YWCA; Dr. William Lloyd Imes, New York State Council of Churches; Mr. John H. Ives, co-chairman, Federal Council's Department of Race Relations; Rev. Alfred S. Kramer, graduate student at New York University; Rev. Ervin E. Krebs, American Lutheran Church; Dr. John H. Marion, Presbyterian Church, U.S.; Rev. A. E. Martin, Brooklyn Council of Churches; Miss Ruth L. Pugh, Federal Council's Department of Race Relations; Rev. Jefferson P. Rogers, Evangelical and Reformed Church; Miss Esther C. Stamats, United Council of Church Women; Rev. Galen

R. Weaver, Congregational Christian Churches; Miss Dorothy Webber, The Methodist Church.

A Christian Church in Florida

Relating an experience when he asked the official board of his church to join him in inviting a Negro minister to preach from their pulpit, the Rev. Donald Douds, minister of the Miami (Florida) Shores Community Church in an article, "It Happened in Florida," in the May 31st *Christian Century*, points out the effect of his plea that "we teach Christian brotherhood and the time has come to live it."

Arguments from several prominent men in the church against the proposed invitation included a prediction of trouble, of loss of financial support, of a split in the church, and of harm to the cause of brotherhood. But these arguments failed in debate among the officers; and after a 28-to-9 vote to invite the Negro minister, the storm broke.

It came over the radio that the church was broken up, that Negroes now attended the church school; parents were warned to withdraw their children; false reports appeared in the papers; cancellation of pledges of support were threatened; anonymous night telephone threats were made on the minister; crosses were burned in front of the church and of the home of the Negro minister, Rev. Edward T. Graham.

"Things looked ominous, so the deacons and I met again," writes Mr. Douds. ". . . We decided that standing for Christ is more important than worldly success or pleasing men. We decided to go ahead. For this decision, this church deserves undying credit."

In recounting the results of the decision, Mr. Douds wrote that the A. P. carried the story across the nation — "When a church decides to be Christian, it is national news!" In a church meeting called by the opponents of the move, a

The matter in these pages is presented for the reader's information. It is not to be construed as reflecting the attitudes of the Department of Race Relations or of The Federal Council of the Churches of Christ in America.

motion to oust the minister was lost. The church carried on calmly and with fortitude; officers who quit were quietly replaced; the issue of brotherhood was openly, unswervingly upheld; church school attendance leaped nearly 100 per Sunday and held. "As a few who loved prejudice more than their church left, scores replaced them, over 50 joining in the first two months. In the year which has passed since the action, 140 new members have joined the church. . . . Within the year the new church building rose. It is a beautiful \$125,000 sanctuary, a monument to brotherhood in Christ. Most amazing of all was the effect of this stand on our midweek service. Wednesday evening attendance, which had held indifferently at 25 or 30 for years, abruptly jumped to 150 and stayed there. . . . Church morale has soared. . . . Our members are more united, more loyal, more sensitive to spiritual values than ever before. The other night Rev. Edward T. Graham preached here and a large congregation gave him a cordial reception."

Mr. Douds concludes that ". . . America can be evangelized only by the church's lifting up in Christ such an honest and grave and true answer to our personal and social needs that people will believe in Him. When they believe they will respond."

Other Denominational Highlights

EPISCOPALIANS IN THE DISTRICT OF COLUMBIA — For the first time in its history, the Episcopal diocesan youth conference at Shrine Mont, in Orkney Springs, Virginia, will include young people from several Negro churches. . . . And the summer conference of the Washington province . . . will meet this year on the campus of Hood College in Frederick, Maryland, where it can be interracial.

* * *

PRESBYTERIAN CHURCH IN AMERICA — The 162nd General Assembly in its closing moments in Cincinnati on June 7, beat down a proposed amendment to the constitution which would have removed a non-segregation section bearing on housing, recreation and educational facilities, integration in the Armed Forces of the United States. (*Baltimore Afro-American*, June 10).

THE METHODIST CHURCH — Bishop Alexander P. Shaw of the Baltimore area of the Methodist Church will preside over the sessions of the Southern California-Arizona annual conference during June at Redlands University. This will be the first time a Negro bishop has presided over a predominantly white conference. (*The Christian Century*, June 14).

RACIAL SEGREGATION — TO BE OR NOT TO BE

Highest Tribunal Rules

The U. S. Supreme Court ruled against segregation of colored persons in state universities (*Interracial News Service*, March-April, 1950) and railroad dining cars Monday, June 5, but stopped short of saying whether separation of the races is unconstitutional. In three far-reaching opinions the tribunal held that:

1. Colored persons must be served the same as white persons on railroad dining cars.
2. The University of Texas Law School must admit a colored student because the separate colored law school there does not and cannot provide educational opportunities equal to those for white students.
3. The University of Oklahoma discriminates against colored students at its state University Graduate School by segregating them in classrooms and elsewhere.

Both school cases were based on the Fourteenth Amendment to the Constitution. The decision in the dining car case was based on the Interstate Commerce Act of 1887, which governs the rules and operations of all interstate carriers. The law says it is illegal for any railroad to impose "undue or unreasonable prejudice or disadvantage" on any passenger. The dining car case involved a complaint by Elmer W. Henderson, director of the American Council on Human Rights, because he was denied a seat in a Southern Railway diner in 1942 while traveling from Washington to Birmingham as a member of the President's Fair Employment Practices Committee.

The decision in the school cases was the unanimous ruling of all the nine justices. The dining car decision, written by Justice Harold H. Burton, was eight to none. Justice Tom C. Clark did not participate. (*Ed. note*: He was Attorney General when the Justice Department entered the case). In all three cases the high court had been asked to rule, by the colored appellants and by the Justice Department, on the constitutionality of enforced segregation. None of the three opinions went that far. (*The Mobile, Ala. Register*, June 6).

Prior to the Decisions

Among the groups and organizations actively interested in the issue of segregation in the cases before the U. S. Supreme Court, The Federal Council of the Churches of Christ in America filed with the Court a brief of amicus curiae (*Interracial News Service*, Fall, 1949) on the subject of segregation in higher education. In setting forth its position on the issue of segregation as such, The Federal Council of Churches declared its conviction that "segregation enforced by law is a denial of the equal protection of the laws, of the dignity and inherent

rights of the individual human being and of the Christian concept of universal brotherhood"

The Council's brief carried an analysis of the segregation pattern, taken from its official, approved statement of March, 1946; also from its 1948 pronouncement on social, economic and political rights. It emphasized to the Court that "Segregation, particularly in the matter of educational facilities, is in reality a survival, and in its operation, a perpetuation, of the caste system. It is born of the concept of racial superiority and of class dominance which has brought incalculable misery to the human race through the ages. . . . The brief was filed by Charles H. Tuttle, Esq. of New York, attorney for The Federal Council of Churches.

Repercussions

With the mass of news reports on the decision of the U. S. Supreme Court in the foregoing cases, *Interracial News Service* within its limited space can give only a few of the significant statements:

* * *

Jacksonville (Fla.) Journal, June 6:— "The comments of its (the South's) leaders ranged all the way from Georgia Gov. Herman Talmadge's refusal to accept the high court's ruling — if applied to schools of his state — to quiet assurances that they would obey the law as interpreted by the tribunal. Many refused to discuss the scope of the decisions until their lawyers have had a chance to study them. But there was no attempt to belittle their importance to the South's segregation policies in education and railroad travel. . . . Some lawyers looked for a flood of suits to test the legality of some other features of the South's segregation laws."

* * *

Birmingham (Ala.) Post-Herald, June 7:— "Most southerners . . . see the decisions . . . not only as a threat to social customs . . . but a new source of racial friction. The court's actions undoubtedly do constitute such an overturning of its famous ruling, which has stood for 54 years, that segregation is constitutional as long as 'separate but equal' facilities are provided for Negroes. This means that the constitutional basis for the enforcement of segregation laws by the states still stands. . . . The cue for the South is to see that equal educational facilities are provided as rapidly as possible."

* * *

Commenting on editorials from southern newspapers, *The Nashville Tennessean* of June 7 quoted the following from *The Augusta (Ga.) Chronicle*:

"Racial segregation is a part of the warp and woof of the southern pattern of life, and it is a custom not likely to be uprooted and thrown into discard overnight by the mere flourish of a legal pen. . . . The supreme court decision, which, sad to say, will cause some violent repercussions and hurt the cause of those striving for better race relations, offers both a challenge and a warning to the southern states and communities which have lagged too far behind in providing equal educational opportunities for all their citizens. When this is done, the segregation issue will be a dead one"

Richmond (Va.) Times-Dispatch, June 6:—"New meanings may be found when the full texts of the opinions are studied, but surely the court has given the South a great deal to think about. And there are grounds for thanks that it did not hand down the far-reaching conclusions that were asked for, conclusions which might have had explosive effects in certain areas, and greatly damaged sound progress in interracial relations."

* * *

The Louisville (Ky.) Courier-Journal, June 6:—" . . . the court held that segregation of Negroes in railroad dining cars violates the Interstate Commerce Act. . . . Especially in the railroad case was a fight made to overthrow the 54-year-old doctrine ('separate but equal')."

"The Department of Justice took the side of the appellant against the Interstate Commerce Commission and argued there can be no such thing as 'separate but equal' facilities and treatment.

"In a brief and in arguments by Attorney General McGrath, it contended the mere fact that a Negro has to use a separate public facility prevents him from having an equal facility. It is just as sensible, the Department argued, to say that a thing can be 'black but white' . . .

"Had the Supreme Court gone into the matter as deeply as the Justice Department asked and ruled in its favor, there would have been practically nothing left of segregation laws. Such a ruling would have been a great deal more far-reaching than the passage by Congress of any F.E.P.C. or other civil rights law."

* * *

Commenting on the decision against segregation in dining cars, Sidney S. Alderman, vice-president and general counsel for the Southern Railway said, "The railway will of course comply with whatever order is ultimately entered by the Interstate Commerce Commission," but he noted that "the Henderson case involved only the rights of an interstate Negro passenger as to service in dining cars."

In Richmond, officials of the Chesapeake & Ohio Railway expressed belief the court's decision would have little effect on its present methods. They said a Negro passenger who travels from one state to another is not now segregated in dining cars, and that Negro passengers traveling between points within a Southern state will continue to be segregated. (*N. Y. Herald-Tribune*, June 7).

Education Suits Already Pending

Throughout the South Negroes are resorting to the courts to force equal facilities or entry into white schools. In North Carolina four suits involving educational segregation are pending, one affecting the University of North Carolina, and three the public schools. Four suits are pending in Louisiana in which Negroes demand equal education in public schools. In Florida six suits are pending in which Negroes seek admission to various professional and graduate schools of the all-white University of Florida. Two suits demanding equality in public schools are pending in Georgia.

In Kentucky, a new state law which becomes effective June 15 permits boards of trustees for various institutions to vote to let Negroes take courses not provided by the Negro state college. Some Kentucky schools already admit Negroes, as does the University of Arkansas in its graduate schools of law and medicine. (*N. Y. Herald-Tribune* June 7).

Swift Compliance

The University of Texas accepted two Negro students today, bowing to the United States Supreme Court's segregation ban. John Saunders Chase of Austin, 25 years old, a veteran of World War II, became the first Negro to enroll since the University was opened sixty-seven years ago. He will study for a master's degree in architecture. Horace Lincoln Heath, 50, of Waco, who will seek the degree of Doctor of Philosophy in Government, was the second. A third Negro, J. H. Morton of Austin, applied for graduate work in mathematics. He is 46 and an instructor in chemistry at Samuel Huston College for Negroes. No immediate action was taken on his application.

Heman Marion Sweatt, Houston Negro postman, whose suit against the university broke down its segregation barriers, is to enroll in September. (*N. Y. Times*, June 8).

1950 AMERICAN MOTHER

The American Mother of 1950 was Mrs. Henry Roe Cloud, a Chippewa Indian mother, selected by the American Mother's Committee in New York City. Residing in the state of Oregon, Mrs. Cloud was also the recipient of the certificate for Oregon's Mother of 1950. In commenting on her career, the May issue of the *Washington Bulletin* of the National Congress of American Indians stated:

" . . . because of her aid in the welfare of Indian women and for community services reaching throughout the state of Oregon; and for her outstanding ability . . . as a church worker, public speaker, educator, and humanitarian. Thirty-four years ago she married Henry Roe Cloud, a full-blood Winnebago Indian who, through her partnership . . . developed into one of the great Indian leaders of all time. They reared four outstanding daughters, all college graduates, the eldest of whom was the first Indian graduate of Wellesley College.

"Her appointment brings honor to our organization and to all Indians."

(Ed. note: Dr. Henry Roe Cloud was at one time a member of the Department of Race Relations).

IMPORTANT BRIEFS

On April 26, the House of Delegates of the Florida Medical Association changed its by-laws to make Negro physicians eligible for membership — for the first time in its 76-year history.

Approving the appointment of a national study commission on interracial practices in the YMCA, a resolution adopted at the Association's recent convention at Buffalo, N. Y. called on local associations to examine their respective racial relationships and practices in the light of "our Christian beliefs."

The American Bowling Congress' 50-odd years of Jimcrowing went by the boards during their convention in May which carried a motion to delete the "white males only" clause from their constitution.

Following suit, the Women's International Bowling Congress will soon vote on dropping its ban on non-white members, it has been disclosed by their president. During its current national tournament, however, the racial ban is in force.

The National Council of Negro Women recently presented honor awards to women selected for "outstanding contributions to social justice and world peace," and among the women so honored was Miss Thelma Stevens, Executive Secretary Women's Division of Christian Service, Board of Missions, The Methodist Church.

An ordinance passed by the Philadelphia City Council and approved by the city's mayor, on May 19, reads: "That there shall be no discrimination or segregation in the selection of tenants, the fixing of rentals, conditions of occupancy, or in the construction, maintenance and operation of any housing project because of race, color, creed, religion or national origin."

Massachusetts' Gov. Paul A. Dever on May 22 signed the Anti-Discrimination Bill which outlaws discrimination against persons at hotels, restaurants and resorts on account of race, creed or color. . . . The bill also provides for change in the name of the State Fair Practices Commission to the Massachusetts Commission Against Discrimination.

A Re-Statement

Interracial News Service wishes to correct a statement in the March-April issue in reference to the legislation for the Waccamaw Indians which stated that "the cooperation of such organizations as . . . the Home Missions Council of North America . . . has been secured in support of such legislation."

According to Dr. G. E. E. Lindquist of the Home Missions Council of North America, that organization has taken no action on the matter of the Waccamaw Indians.

THAT THEY MAY NOT BE ONE

The South African House of Assembly adopted today the Group Areas Bill to split South Africa into racial areas. It disregarded an eleventh-hour plea for an investigation by a commission presided over by a Supreme Court judge. . . . The measure, which has been described by Prime Minister Daniel F. Malan, as the kernel of his government's racial policies, will transform South Africa into a sort of checker board with compartments allotted to inhabitants according to race.

. . . Members of the small liberal group in Parliament argued that the basic weakness of the bill lay in the fact that it would be applied compulsory by whites, who numbered 2,500,000, and without the cooperation of non-whites, of whom there are about 10,000,000. Prime Minister Malan defended this policy with the argument that in the face of non-white demands for equality "the one great thing that remains is maintenance of the white race and of white civilization."

. . . Indian and Pakistani organizations are requesting New Delhi and Karachi, respectively, to bring the Group Areas Bill to the attention of the United Nations at its next General Assembly. The African National Congress (Negro) is organizing a "day of protest." (*N. Y. Times*, June 14).

Can It Be Applauded?

Said an editorial in *The New York Times* of May 10, prior to the passage of the Group Areas Bill in South Africa:

"In theory it (the bill) does not imply racial discrimination, because it is applied to all three groups of 'Europeans' (whites), 'Natives' (Negroes) and 'Colored' (Asiatics). In practice it is aimed at the Indian colony. The 8,000,000 Negroes are already held down by

many restrictions, including a law that permits them to elect only three European members to Parliament, while 2,000,000 Europeans elect 150.

"The new bill would, for instance, force Indian-owned and occupied property in a white area to be sold to Europeans. . . . Indians were introduced into South Africa as cheap labor in the middle of the 19th century and they entered freely until 1911. They stayed in South Africa and multiplied until there are now about 300,000. Many restrictive measures have been adopted against them . . . their comparative rate of population growth is such that the Europeans foresee the day when their own numerical superiority will be minimized or lost.

". . . The world saw as much of racism as it wanted under the Nazis. The doctrine and the policy are nefarious, whether applied with good intentions or not. Clearly, no outside pressure is going to stop South Africa, but the Union cannot expect world opinion to applaud the use of such means to achieve what it calls 'racial harmony.'

"Repugnant"

The Transvaal Indian Congress Working Committee at Johannesburg, South Africa, has sent cables to all British Commonwealth Prime Ministers asking them to exclude South Africa from the Commonwealth unless she changes her policy and redresses "the wrongs being inflicted on non-white people." The cables were sent after the committee had adopted an unopposed motion by its president, Dr. Yusuf Dadoo, at an emergency meeting. The motion said the South African Government's apartheid (racial segregation) policies were "repugnant to the aspirations and feelings of millions of people within the Commonwealth." These policies, it added, made the Commonwealth an instrument of oppression. The

meeting, therefore, urged other members of the Commonwealth not to tolerate "South African reaction and racialism." (*New York Times* June 19).

Quo Vadis, South Africa?

Police in Capetown, South Africa, tonight charged crowds demonstrating outside the Parliament building against proposed anti-Communist legislation. Members of the Parliament watched as protestors were beaten to the ground by club-swinging police. (The United Press reported that at least six demonstrators, most of them Negroes, had been taken to a hospital after the police charge). The legislation that touched off the protest would outlaw Communist activity in the Union of South Africa.

. . . Charles Swart, Minister of Justice, asserted that the Communists had created a secret organization of natives (Negroes) to bring about a coup d'etat. He said they were being placed in key positions. . . . "at a given sign they would act . . . water would be poisoned, food destroyed and electric power cut off. Other natives would murder whites whom the Communists considered stood in their way."

The Minister accused the Communist party of trying to turn South Africa into "an independent native republic as a stage towards a workers and peasant republic." In support of this, he quoted from Communists publications that, in his view, revealed that "the movement in South Africa was not an independent one but was bound up with the international Communist party and stood under the influence and direction of Moscow." He further declared that the non-whites were being "persuaded into artificial hatred and envy to overthrow the whole system in South Africa and eliminate the white man." (*N. Y. Times*, June 15).

DEPARTMENT OF RACE RELATIONS

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